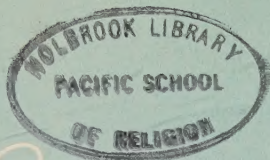


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MINISTER'S QUARTERLY

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SUMMER 1960

THE MINISTER'S QUARTERLY

published quarterly for Congregational Christian and Evangelical and Reformed ministers

THE COMMISSION ON CHURCH AND MINISTRY OF THE GENERAL SYNOD OF
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THE EDITOR'S PAGE

New Department Coming In The Fall Issue

Some of the most fruitful in-service training programs are those which ministers set up for themselves. Here and there across the country there are many small groups that gather for study, discussion, and fellowship on a deep level. We can think of no better way for Congregational Christian and Evangelical and Reformed ministers to grow together in the United Church of Christ than for those who live and work near each other to meet regularly for stimulating study. Are you part of such a *study group*, denominational, United Church, or otherwise? If you are, and have found it helpful, tell us about it. We shall try to report your testimony in future issues of the QUARTERLY. We are particularly interested in *books* that are being studied, and *procedures*, *disciplines*, and *schedules* being followed. Address your reports to THE STUDY GROUP in care of the MINISTER'S QUARTERLY.

Send a Hand?

As some members of the Editorial Board go about the country there are two kinds of reports that come to us from ministers. One, we are glad to say, is a solid word of appreciation for the QUARTERLY. On the other hand, as we talk about the opportunities for summer study, in-service-training, the Personnel Records Office, and other projects related to the Commission on Church and Ministry, ministers will say, "Why doesn't somebody tell us about these things?" This, of course, betrays the fact that the QUARTERLY has been pitched into the waste basket without being read, because all these important matters of interest to pastors are frequently discussed in our columns.

Therefore, to those of you who *do* read the QUARTERLY we would like to make a request. Will you suggest to some minister you know who does not read it that if he is to be fully informed as to matters of importance to the ministers of our order it would be to his advantage to read the QUARTERLY?

In This Issue

We have added several eminent authors to our family. John Heuss, distinguished Protestant Episcopal leader, and Rector of Trinity Parish in New York, has a word to speak on the life and mission of a local congregation that has the advantage of being both penetrating and positive.

Reuel L. Howe, Director of the famous Institute for Advanced Pastoral Studies in Michigan, is well known both for his books and for the very fine contributions made by the Institute to the rejuvenation of many a pastor's spirit.

Charles E. Jefferson was the beloved Pastor of Broadway Tabernacle in New York City for many years.

This issue has seemed to run to the Craft Department, but we assure our readers that the Theology and Denomination Departments will be back in the fall.

THE MINISTER AND HIS CRAFT

THE TRUE FUNCTION OF A PARISH

by JOHN HEUSS*

What the first century Church did to people your parish and mine should be doing to people now.

FOR A LONG TIME I have had an uncomfortable feeling that we churchmen are working industriously away in our parishes without asking too many critical questions about what we are doing or why we are doing it. This discomfort achieved acute proportions when for a period of five years I stood outside all parish life as Director of a National Department of Christian Education. It is amazing how sharp the edge of one's critical powers can become when you are looking at work for which you are not primarily responsible. The conviction grew stronger and stronger, as I travelled from one end of the American Church to the other, that we are not only failing to clarify for ourselves what our basic religious goals are, but much that we take for granted in parish life is so contrary to those goals, it actually prevents God from reaching men savingly.

It is, therefore, my thesis that the present-day Church is judging its accomplishments by standards which are something less than the standards of the Gospel of Jesus Christ. It may well be that most of those things upon which we usually con-

gratulate ourselves, statistical increases in membership, erection of new church buildings, larger collections of money, cleverly contrived promotional ventures, as pleasant as they are for us to behold in our human pride, if viewed as the sole ends for which our parishes exist, are repugnant to Almighty God.

If this be true, we need to pause abruptly amidst the mad day-to-day business of the average parish and remember the wisdom of the 127th Psalm: "except the Lord build the house, their labor is but lost who build it."

I believe evidence can be seen that the true function of a parish is obscured today by the attitude most men have toward the Church's proper and constant claim that the Christian Religion alone can save the world. The average American is not impressed with this claim at all. The reason is that he simply cannot imagine the local church in his community in any such heroic and revolutionary role. Whether we like it or not the only picture he has in his mind of organized Christianity in action is that of a local church on Main Street. If what goes on there is a sample of how the world is going to be saved, we can hardly blame him if he fails to be impressed.

As Americans we share the national trait to "make a go of things." The leaders of our parishes and their congregations are willing to work hard for the success of the Church. What is more, we enjoy doing it, and have a lot of fun together.

*John Heuss is Rector of Trinity Parish, the Protestant Episcopal Church, whose historic edifice is a famous landmark at the head of Wall Street in New York City. This article is part of an address delivered by him at the Convention of the Diocese of Washington in 1953, and again at the Synod of the Province of New England in Worcester, Mass. The QUARTERLY is grateful to him for permission to publish it. While his primary target was his own Episcopal Church what he has to say speaks to the condition of most Protestant Churches. The complete address is available at nominal cost from the Episcopal Center, W. Cornwall, Conn.

most of the time; but the net effect of all this has been that it is now difficult for us to distinguish between promotional activity and religious activity. We have all gotten so caught up in the successful running of the Church that it is common for many to think that business activities are identical with religion. To pay mortgages, to build new parish houses, to put on a drive for new members, to hold bazaars, lunches, dinners, and bake sales—all of this is admirable, but it is not religion. To confuse it with religion is the ever-present temptation of the activist American.

So little does much of it have to do with religion that it has brought into existence a new doctrine of the Church. To many people the Church is pleasant community activity where one's children attend Sunday School, where adults go occasionally, and where one goes during the week to meet other nice people and raise some money so that the Church can stay open. On Sundays the parish is a religious institution. During the week it is a series of promotional, organizational and semi-commercial activities. The Gospel proclaimed on Sunday finds no translation into the relationships of the weekday.

IF THE ABSORPTION in promotional activities is not the true function of the Parish, we have the right to ask, "What should its true function be?" It is fairly easy to put this down in an idealistic way. It is no easy thing to change a modern parish over so that its true function is predominant. I make no claim that I know any secret which will magically accomplish it; but I am sure of one thing! We shall never get near to realizing the true function of a parish until there is a wide restudy by the clergy and by lay leaders of a Biblical Theology. We all need to get a clear grasp again on what the Spirit-filled fellowship was like which came into existence immediately after Pentecost. What it did to people, your

parish and mine should be doing to people now. Its all-absorbing emphasis should consume our thought and energies. Its motivating spiritual dynamics should drive and dominate us. We should take it as our model and be sharply critical of anything in our parish life which does not conform to its predominant characteristics.

If we look at this first parish, for that is what it was, since a parish is nothing other than a fellowship of people, what were the marks which distinguished it?

1. It was a fellowship which had had a soul-shaking personal experience with Jesus Christ. Living, walking, working, talking, eating, arguing, daily, Christ had stamped himself upon the disciples' minds. They knew that in the days of his flesh he was like nothing they had ever known before. When abruptly he was torn from their midst by crucifixion and miraculously restored to life by the Resurrection they could give him no other name than God. No matter what else happened to them they could not forget him. He had polarized their lives.

Now compare this with today's average parish fellowship! Is not one of our dreary troubles that hardly anyone, not even the clergy, has any remotely similar personal awareness of the reality of Jesus Christ? The true function of a parish begins with the difference Jesus as the Living Christ makes. Until the experience of the disciples actually becomes our own experience, as indeed it can, nothing much of any religious significance will happen to any modern parish.

2. The second quality which distinguished the Pentecostal fellowship was the genuineness of its trust in God through Christ. It was a believing fellowship and its belief was so powerful that it was willing to commit its ways in confidence to God. It did not worry much about its own self-preservation. It worried about getting God's will done. Because it believed, it had no fear. Without fear it was enabled to confront the world with a challenge. Because it challenged, it was

listened to. All of this was possible because it had simple, unswerving faith in God.

3. The third mark of this first parish was that it knew itself to be a Spirit-filled community. The Holy Ghost had come. Nothing was now impossible. The task of the parish was to proclaim the Gospel of Jesus Christ to the whole world. The early Church was like a beehive in reverse. There was much coming in and going out; but the coming in was to get renewed strength from fellowship, prayer and the Breaking of Bread in order to take the precious Word of Salvation out to the uttermost parts of the earth. It did not waste time building buildings, gathering funds, or providing good companionship. Its job was to preach Jesus Christ, crucified and risen from the dead. Everything else was subservient to the proclamation of the Good News of God's salvation.

4. The fourth characteristic of the Pentecostal fellowship was its glad awareness of the forgiveness of sin. Trust in God through faith in Christ brought with it a remarkable new sense of being free from anxiety, dread and guilt, lifted the burdens from the believer's heart. It was somehow easier to overcome temptation and be good. One felt not only clean but restored to fellowship with God.

How conspicuously lacking this awareness is in our modern parishes. Not only is there no sense of the forgiveness of sin, but there is hardly any awareness of sin. In many places it is not thought good taste to mention the idea. Yet the Christian of the early Church knew that his freedom from sin had been won. His faith and God's forgiveness made of him a new man in Christ. Most of us are the same old man we always were; and there is hardly anything in our parish life that would suggest we could be something better.

5. Lastly, it was a fellowship that placed very little value on any organiza-

tion or activity which did not contribute directly to three important things. What organization it boasted was for worship, for teaching, and for the collection of alms for the needy brethren. Being a member of the fellowship did not mean committee work. It meant a changed relationship to God. It meant a new quality of life between believing Christians. It meant a joyous expectancy that the future could not be bad. These are the five basic qualities which have so largely disappeared from our parishes. To provide this is the true function of a parish. Until these are provided, the most successful church by our statistical standards stands before God as a colossal failure.

I SAID A BIT EARLIER that it is no easy thing to change a modern parish over so that its true function becomes predominant. I have tried to set the deeper purpose of our true religious task over against the unpretty picture of what our activist American parishes have almost unconsciously become, and I now lay before you, with much soul-searching and hesitation, a number of positive suggestions.

1. It seems to me that one of the places to begin is with a critical examination of our Sunday worship services. For the most part they are much too cold, impersonal and suffer from professionalism. The worst thing about them is that they tend to generate a spectator attitude on the part of the people. Whenever this happens, the full power of the worshiping, participating fellowship is destroyed. Simplicity and congregational participation should be the keynote. We need to eliminate unsingable hymns, musical performances by choirs, and strange or sloppy articulations by clergymen. We need to instruct our people in many different ways about the meaning, method and experience of corporate worship. I am sorry to say it, but it was my experi-

gence, as I went about the Church for five years, that I felt heartsick more times than not at the stilted formalism, the impersonal coldness, and the downright sloppiness which I witnessed on Sunday morning. I firmly believe that every effort a local parish makes to increase the meaningfulness of its worship will do more than anything else to restore that parish to its true religious function.

2. The second place it can improve matters is in a fresh appraisal of its teaching opportunities. The whole parish program is a great unused opportunity to teach the Good News of the Gospel. What a pity that so many parishes think of teaching only as something that takes place in the Sunday School, the Confirmation Class or an adult study group. Our worship services are opportunities for instruction. The week-day organizations are rare chances to proclaim the Gospel and to make its meaning clear. Pastoral calls upon the sick, the convalescent and the shut-in open doors of teaching as natural as we could ask for. Baptisms, weddings, funerals—all should be used for interpretation and instruction. Counselling periods, when people bring their troubles and their joys, are invitations to make religion relevant. The Every Member Canvass is not so much useful as a money-raising device as it can be a device to teach canvassers and, through them, those on whom they call many aspects of the Church's faith and life. In short the total program of the parish ought to be looked at as a teaching program. If the Gospel of Salvation is proclaimed through every part of it, it will not become so much "sound and fury, signifying nothing."

3. I would like to suggest a third and perhaps more revolutionary thing which can be done. I believe there needs to be some thoughtful group made up of laymen and women in every parish, which has the responsibility of asking three questions and finding the answers to them.

a. What is the true religious job of this parish?

b. How can all that is done in this whole parish set that true religious task forward?

c. To what extent is everything which we are doing changing the lives of the people involved?

In the average parish nobody ever asks these basic questions. It is generally assumed by the lay people that this is something the Minister is taking care of.

It is not possible for him to do it by himself. If he is the only one caring and thinking about it, it will never happen. This is the job of the vestry. It is the job of the leading woman. It should be the most widely discussed subject at all gatherings of the parish leadership. The entire program should be judged by the answers given to these three questions. In a number of parishes, where such a group of lay people are doing this, startling things are happening in a religious way.

4. My final suggestion may also startle you a bit. It is a growing conviction of mine that no parish can fulfill its true function unless there is at the very center of its leadership life a small community of quietly fanatic, changed, and truly converted Christians. The trouble with most parishes is that nobody, including the Minister, is really greatly changed; but even where there is a devoted self-sacrificing priest at the heart of the fellowship, not much will happen until there is a community of changed men and women.

These then are a few stumbling suggestions of one who would be the last to claim that he was in possession of any formula which will cure our spiritual maladies. Many among you will doubtless be able to find far more effective ways of restoring our parishes to their true function than I have yet found. My only plea is that thoughtful ministers and thoughtful lay leaders will pray and think and talk about these things.

Modern parish life places many obstacles in the way of Jesus Christ. It lays heavy burdens on all conscientious leaders. This does not mean that we should find these obstacles too great to be removed, or the burden too heavy to be borne. Perhaps our contribution in these days is not so much the evangelizing of the world as it is the Christianization of the Church itself.

At any rate, no one should be discouraged. We are like the birds were alleged to be before they could really fly. Heavy and ungainly things were growing on their shoulders which made them clumsy when they tried to run. Many complained

of the awkwardness and futility of this new growth upon them. Then suddenly one day, one sparrow more adventuresome than the rest, ran harder than ever and suddenly found himself gracefully sailing above the limitations of the earth. What he thought were burdens, were really wings.

God is surely preparing his Church for some decisive role in history. If we can work with divine discontent and candid self-criticism, He will help us to make his Gospel heard yet by a generation that suspects at present that we do not mean what we are saying.

THE MODERN NOVEL IN PREACHING

by ARTHUR J. SNOW*

The novelist can move us as can no other artist. . . .

STUDYING MODERN NOVELS and using them as a working tool in preaching need defense in our day. This was not always true in our profession, as we can readily see by comparing our sermons with the pulpit masterpieces of other days. We are apt to treat novels as trivial; but from about 1875 to the beginning the First World War the masters gave us in their sermons a very clear reflection of the novels of their time.

In fact, study, *per se*, is steadily deteriorating in our profession. We still acknowledge our devotion to regular reading habits, but affect great virtue in its neglect. Just this past winter at a Ministers' Convocation I was astounded to hear one of the shining lights of the place state that the pressure of modern life makes systematic study impossible on the part of the parish minister, or, for that matter, the seminary professor. We seem to have abdicated our position as leaders of the society of men to become keepers of records and organizers of committees. The committees may be well organized and the money may flow in, but I submit to you that this leaves the spiritual ram-parts of the man of intelligence completely unmanned.

The novel in particular is frowned upon as a proper use of time in the study. Should one read works of fiction in hours for which he is paid? These are works written for pleasure, it is said, and therefore usurp valued time. But this is not true. The novel, current, often ephemeral in nature, has a just, demanding and valuable call upon the actual working hours of the studying minister.

IN THE FIRST PLACE the novel is of great value because it has the capacity to stir our souls as no other type of writing can.

This is because it has a freedom to expose parts of life unrevealed in history or biography. The historian and biographer are limited to those things which they can document and prove. There is much of life which can never be proven but which is quite clearly true.

It is also true that the biographer cannot picture all of life because of the dictates of good taste or even of the laws of libel. The writer of fiction merely pictures life as it is lived. Because he is avowedly working with characters who really never existed, he can picture life as it actually is.

Because he can enter into all of life, picture the trials, dreams, temptations and inner feelings of the age, the novelist can move us as can no other artist, with the possible exception of the musician. We sense the love of men and women, fear the dreadful with them and reach for their dreams. When this is so our souls come out of the experience with greater sensitivity and stature.

This has always been true of the novelist. The abolitionist movement received its greatest heart impulse, not in factual works, but in a work of fiction, *Uncle Tom's Cabin*. A Southerner today will speak with more feeling about what *Uncle Tom's Cabin* did to the fabric of slavery than about the marching of any army other than Sherman's. This novel moved men. Norris cleaned up the food speculation racket with *The Pit* at the time of World War I. Every era of history has had this done for it.

This season's heart-moving novel is unquestionably Leon Uris' *Exodus*. Intellectually I am not sure what I believe about the Israeli occupation of Palestine. But when I read *Exodus*, my heart was moved, my muscles contracted, I felt a deep desire for the Jews to find happiness

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in the Promised Land. Why was this true?

Leon Uris pictured the Jews of Central Europe. The odors of Jews burned in the concentration camp assailed my nostrils. I was told of the professor who watched the Nazi movement sweep across the nation until in sorrow he put his daughter on the train for Denmark in the belief that she would be safe there. I waited with dread for the moment when it became known that his wife and other children were dead, I stood at the door looking in upon this man broken to the point of insanity while his daughter who had searched for him many years stood weeping outside. The novel made me feel the despondency of the European Jew. When one faced this, the desire for the Jewish homeland became a holy thing. It is not only holy but essential for there is no place else to go.

As the hard muscled Sabra girls, the young women of Israel, march to the Negev desert, I am for the moment identified with the Jew. His death is mine and his sorrow mine. In his hour of triumph, I find my happy ending; and as I look back upon the trail of sacrifice, I share it with him. It has made a Jew out of this Gentile. Out of it I become a more sympathetic, matured individual. This is the work of the novel.

Where else but in the novel can this be done? You can read a hundred well documented accounts of the Israeli-Arab problem without feeling this in your heart.

IN THE SECOND PLACE the novel is of great value as shorthand in our sermons. We have twenty minutes each Sunday in which to influence life. We must educate, we must inform. We do these things. But the primary work of the preacher is to change life, and twenty minutes is a short time.

If we have the novels of our season firmly in hand, we have a psychological tool which is very effective. It is astounding

how many people in our congregations have read these novels. More people have read the novels than any other type of literature. They, too, have been moved. When we quote from a novel we usually give a short episode. Do not think for a moment that our short episode is all that the listener absorbs. He takes all of the novel which he knows and links this with our illustration. This is nothing which he consciously does, but he does it unconsciously because he cannot help it.

This does two things. In the first place, it secures empathy between preacher and listener. We stand together as people who have had the same experience. We, together, have stood at the gates of the Haifa pier to see if the Jewish children have arrived safely. We have stood at Diamond Head to see if the missionaries are safe. We are as one. When one quotes from a novel he is always surprised to see how many people speak to him at the door about having read this book. They are not boasting of their reading. They are saying, "What you felt I have felt, where you stood I have stood, when your heart was moved mine was moved." This feeling of having endured and thrilled to the same things is of great value.

Another thing is even more true. In these twenty minutes we can only picture a little of life; but the novelist has had hours for our minutes. He has already created a deep psychological reaction. When we use an illustration from his book, those who have read the book not only get the results of our sermon; but also the carry over from the novel itself. We get added leverage from the emotion which the author created to add to our own in the sermon.

Let me illustrate this. Probably Scarlett O'Hara is the most widely known fictional character of our generation. *Gone With the Wind* was a widely read novel, one of the best sellers of all time. People did not just buy the book. They read it. Scarlett O'Hara was a remarkably com-

elling figure. One cannot help remembering her.

If you were preaching at the time that this book came out and was still fresh in the minds of people, and you used Scarlett O'Hara as an illustration, you got more than the value of the two or three minutes used in the sermon. If you were talking about the effect of distorted values and used her name, many of your congregation had spent hours experiencing the effect this distorted woman had on others. If you spoke of her in relation to what war had done to people, many of those in the congregation had wept with Scarlett O'Hara when her hopes were dashed in the sack of Atlanta.

This is true of many novels and we are missing a great opportunity if we fail to use them. If you reply that I am overestimating the number of people who read books, my reply is that we have sold our congregations short in our evaluation of their intellectual resources. It is also true that many people have no concept at all of the value of good organ music, but we do not tell our organists to play rock and roll to accommodate them.

A THIRD USE of the novel is to see life studied in detail, with insight, clarity and intimacy which the non-fiction writer never can duplicate.

For example, in our time we have rather a humorous illustration of this in the book *Lolita*. This novel has been raucously held up as a pornographic book. It had the unique distinction of being banned in France. This is the ultimate in something. Yet this book has no offensive language, no scene that is intimate beyond the needs of the story. It is an exquisitely written novel of great theological significance. It tells the life of a Frenchman living in a New England school town, principally, (he roams all over the universe) who is afflicted with the rather common disease of an unnatural passion for young girls.

He finds a girl who becomes his ward and wanders through the country inflicting all manner of intimacies upon this captive but extremely willing companion. This part of the novel is known to many people who denounce the book without getting the point. The point is that these people feel hunted. Many times we sense that discovery, punishment and disgrace are but a short time away.

The skill of the author is great indeed. He is so artful that we feel ourselves in empathy with this sick man. His fear is our fear. His flight is our flight. Then the story passes to the point where we finally realize that he never is going to be caught. He has escaped any legal or social punishment of his sin, or illness.

Then the novel takes a strange turn, one that the superficial readers who have condemned it never follow. We now see what this does to the lives of these people. Many evil doers have been in this novel. Each one is touched by what has happened. The sequence of events is remarkably logical. At the end of the novel every character who has sinned is dead. Dead in a manner which is the logical result of his own acts. Dead in a pattern which is a worse punishment than discovery would ever have brought.

I do not think that there has ever been a better description of the relation of sin to punishment than this novel has brought before us. It is my conviction that many of the students of theology in our seminaries would do well to read this book. It has far more for the person who would understand life than several bales of the pseudo-psychological books that we are all so fond of.

This book is fiction. It is nothing but fiction. There is not one word of fact in it from the point of view of recording an event that happened to a real person. Yet it is a study of real life which no work of actual psychology could ever touch. For in it we fear, we dread, we rise with passion and die in despair that knows no penitence with its accompany-

ing forgiveness. We have known life which we never could have known except in a book of very superior fiction.

THESE ARE THE functions of fiction in the study of the minister. It stirs his soul. It provides material for his sermons that has depth and, I am convinced, power equivalent to the advertising man's much heralded subliminal voice. We have neg-

lected this thought. It shows us life with an insight which no other medium can equal.

Therefore, I am convinced that the novel is a highly desirable and reputable denisen of the minister's study. We can neglect it at the instance of those who would have us spend more time with our filing, our records, or forms A, B and C. But if we do, we are neglecting one of the great tools of our vocation.

ONE WEEK:

THE ACTUAL DAY BY DAY SCHEDULE OF ONE MINISTER

by ALFRED SCHMALZ*

SUNDAY

Breakfast over, at 7:45 went over sermon, speaking it aloud from outline notes; read over the prayers; double-checked whole Order of Service. Then to the church, to see that everything was in order. Two of the deacons arrived about 8:30 in kitchen to prepare the Communion. One remarked that he had brought "the ingredients," explaining he knew he ought to say "elements."

After first service, 9:30, greeted people at aisle as usual. Asked one couple their name—I did recognize face of the woman, but couldn't think of name. Husband told me, adding: "We've been here four times, and you asked us our name each time." Humorously meant, but I quickly responded that I would come over to their house one night this week and really get acquainted. Why this mental block? I had it on another couple the same way.

High School kids surprised Student Assistant with a birthday cake during the two services, having learned he was 23 today.

Second service took longer than expected. Town fire whistle at 12:00 found us still with a closing prayer and hymn. Wife says she always gets tense if that happens—expects children to whoop out from Church School and rush into front door! However, all remained calm and orderly. Instead of greeting people at an aisle, I greeted them at foot of balcony stairs, surprising them, since those who sit upstairs don't expect a handshake from me. Sermon subject: "He has delivered us from the dominion of darkness" (Col. 1:14). In the congregation were many who had been so delivered. One who heard me was an alcoholic on whom I had just called last week.

Today we received 10 into membership.

Makes our total 898. Very pleasant coffee in parish house afterwards, with Church Council and deacons meeting the new members and their families.

At door chatted a moment with one of the men. Wife is alcoholic (not the woman mentioned above), and they just can have no social life. Passed it off; this is old stuff for him now.

Youth Choir left for New Haven at 3:00 to hear the St. Olaf Choir—the Music Committee their hosts. How casual young people often are. The committee ended up with three tickets left over—for those who just didn't come the last minute.

About 75 attended the Annual Meeting at 7:15. So many of those who constitute our "power structure" were missing. As agreed, we hurried through reports, disposing of elections, budgets, etc. in maybe a half hour. Then the four speakers on "What are the challenges which the Church must help people face in our age?" They spoke of the urban explosion, scientific progress, spiritual doubt, need for a spiritual center. I showed slides of the year's activities.

I always feel a little let down after an Annual Meeting. I guess emotionally a minister still feels that here a Church can and should show its loyalty and give the minister support by coming out. But we should be realistic. An Annual Meeting is a kind of anachronism in our day, in and out of Church. Everyone has trouble interesting people. And attendance really doesn't reflect a Church's vitality.

MONDAY

At desk at 7:30, a little earlier than usual. Short devotional period—Psalm 86, reflecting on the affirmation: "He has helped me and comforted me." Wrote a

*Pastor, First Church, Darien, Conn.

prayer. No Bible study today because I wanted to organize the briefing session for committees tonight. Typed out agenda for Benevolence Committee, which lacks a chairman; a note for Business Committee on facts relating to my annuity.

Phone calls: notified new member who was sick yesterday and whom we received "in absentia" that she had been "received;" discussed Good Friday preacher with head of Council of Churches (told me of strike at local newspaper—must look into it, an odd one for a town like ours); checked publicity on Lenten series; gave head of calling committee two more names of older women.

Three people stopped by to see me, but only briefly.

After lunch read portion of Norman Mailer's *Advertisements for Myself*, to note his definition of "hipster." Real grim character.

Phone call from alcoholic who was in Church Sunday. I remarked I had been glad to see her in Church. She replied, "See what your visit did." (I had called last week.) She asked for an appointment today. I tried putting it off, for lack of time, but she said, "Well, that's all right, I feel better today anyway." Thinking she might not come to the courage of making another appointment, or might just not take my suggestion for another time, I put her down for 3:00, and she seemed glad.

Decided I would have to stay home Wednesday instead of attending a committee meeting in New York. Today getting too full. I want to put a little time in on child welfare conference this afternoon. Then tomorrow is Women's Association and Elliott clergy group. I need Wednesday too much just for myself.

Woman phoned saying yesterday's sermon struck home—what I had said about an alienated child and the need that parent should initiate reconciliation. Child under psychiatric treatment. Thinks she could be helped by working with me. Problem not new to me. We had discussed it several times earlier, and it was

I who had given the advice that she secure psychiatric treatment for him. She will come in Thursday.

Phone call from member of our Citizenship Committee. Thinks we need some re-organizing. Strange that, with so many first-rate people on it, informed, active in other social action groups, they can't find cohesiveness. Part of difficulty is travel schedule of the men. Also, too much talking and not getting down to brass tacks.

Discussion with office secretary about treasurer's report, news releases, prayer to be sent to man who asked for it.

Spent an hour with my notebook, with sermon ideas. Appeal of subject: Do we concern ourselves with God because we need Him or because He lays a claim upon us?" Pastor's Class papers of last week all contained the thought of God as "One who helps me"—should that be our primary emphasis? Next Sunday the Boy Scouts will be in church, and we shall be installing newly elected committee members. What subject will appeal to all?

Phoned to see how a little boy was whom I had visited in hospital last week. Bad fall, coming along well.

After an hour's counseling (alcoholic above), went to Stamford for child welfare conference. Took just a bit of it. Home for brief nap before dinner.

Shaved, changed shirt. At 7:15 to Royle School to give "invocation" at Boy Scout dinner; couldn't stay longer. At 8:15 the committee meetings. General briefing, since one-third of the membership is new since the Annual Meeting. Problems: Benevolence has no chairman and nobody wants the job; Citizenship has had resignations we didn't know about; Business doesn't want to give time to discuss our "Human Rights" project (each committee is to spend a half hour at start of meeting on this). Visited around in the various committees.

Home at 10:30.

TUESDAY

Dentist 8:15, haircut. At desk 9:15, after brief look in on our week-day nursery school.

Devotions: reflected on Paul's phrase "outsiders" (Col. 4:5). Might preach sometime on "Outsiders Inside," people inside the Church who have an outsider's point of view. We are not a community of committed people—yet.

Telephone calls, out or in, during morning: 7.

Lenten Series publicity chairman came in with proof to read. Says he's sick, and he looks it; so I took proof to printer. Men in offset department still on strike—strange sight in residential town. Union in another department not called out on strike; no reason not to cross picket line.

Come 11:00 I feel I've given enough time to thinking on sermon. Probably has to grow more inside me before I can put more down on paper.

Work on my script for "Festival of Hymns"—Lenten Community program. I am to do the first half. The sacred dance group will do balance of program.

Late morning, mail arrives.

Lunch at church, Women's Association meeting. Speaker, Mrs. James Robinson, who with her husband conducts "Operation Crossroads" project in Africa. I operated the projector.

At 2:30 leave for Elliott clergy group in Norwalk. Discussion is on Marty's *The New Shape of American Religion*. Next month we will do Pelikan's *The Riddle of Roman Catholicism*.

Just before sitting down to dinner, phone call from church that dish washer isn't operating. Have to run over, but can't help; must wait for janitor to come. Boy Scout leader, who is to participate in service next Sunday, phones to ask about his part.

At 7:30 go out to make calls. Drop in on the couple I had had trouble remembering. Then to far side of town, but find three cars in driveway of this house, and don't bother stopping because of guests.

Home by 8:30, and watch TV performance of Giraudoux's *Tiger at the Gates*. Two more phone calls. At 11:00, with a feeling that AA group (meets weekly here) hasn't shut off all lights, stop over at church to check.

WEDNESDAY

This is my "think day"—at least I try to make it such. Given to preparation for Pastor's Class and evening Bible Study Group, plus more sermon preparation.

Began at 8:00 at desk. Devotions: Psalms 90—reflection on "eternal" aspect of God: "From everlasting to everlasting." Intensive re-reading of parts of Colossians, from which Lenten preaching will be taken. Each reading produces a new insight; for instance, today: "the faith"—use of the article suggests that faith is not just "believing" but "believing the truth." Point can be stretched too far, but it can be neglected, implying that a person needs to believe nothing in particular.

Half hour at Church getting a few jobs organized for secretary. Church auditor asked to see me; couldn't say no—but this was not something I should have had to be in on. Despite interruptions, bulk of morning was spent on sermon notes and a first outline, and on evening study group.

Early afternoon on Pastor's Class. Reviewed their themes on "God" again, noting that they reflect a need for some help beyond themselves, expressed wistfully, chiefly in moral terms. I think I'll speak to them about experiencing God by "living seriously, being real, and being thankful"—an existential approach.

Coffee break at 3:00. An hour off for nap and shower.

Conference with chairman of clothing drive. Phone call from man regarding situation leading to a cancellation of wedding plans.

At 5:00 Pastor's Class. Almost full attendance of the 36 young people, 9th Grade. A lot of satisfaction in teaching

them. Two phrases came up: "Jesus wrecked the temple" (cleansed); "bad Friday." Am trying to do two things which don't easily go together: one, make them confront serious probing questions for which they can't have an easy answer, perhaps no answer now; and two, get some positive beliefs which stick.

Supper at 6:00. Some piano playing. To Church at 7:30 for the Bible Study Group. Home at 9:30, TV till 11:00.

THURSDAY

At desk at 8:00. Bible study for an hour. Dictated some letters, took them to office.

The day for writing sermon. Went well, typed from outline in about two and a half hours.

At 11:30 went to Town Court. Case of a woman alcoholic arrested for resisting police who were called in by mother; had been jailed, after this happened the second time, when she was out on bail. Long, bad history, with previous jail and mental hospital commitments. I was asked by Judge to comment, and urged avoidance of jail and commitment instead. Social worker also present. Case put off for a week to get medical examination prior to commitment.

Lunch 15 minutes. Started getting material ready for Sunday worship folder.

At 1:30 an hour of counseling for mother of boy currently receiving psychiatric treatment. She will come again.

Heard that a woman, who had had frequent periods at mental hospital, and was hospitalized again lately, now home. Wondered why no one had told me. A minister is supposed to have rare intuition about these things. Immediately visited her at her home. Several other calls: a man convalescing, young woman whose marriage was cancelled, a new family.

Home at 4:00. Odds and ends of desk

work. At 5:00 conference with members of Business Committee on annuity situation, which Church wants to improve; on need for new staff changes, to include assistant perhaps in 1961; my thoughts about what I would do at age 65.

At 7:15 took hymns to Youth Choir, visited there a bit. Then at 8:00 committee meeting on our Human Rights project, assembling what information we had gathered on how many Jews and Negroes live in town, whether there is any effort to discourage their residence here, what methods are used. Recognized in the committee what a really long-range project we have started on!

Learned that one of the stores in town has what is referred to as a "dirty room," where pornographic materials are sold. Will ask around.

Home 10:15.

FRIDAY

At desk 8:15. Devotions: portion of Colossians; section from a book on Zen Buddhism—idea of non-attachment, of moving through life like wind over fields and hills, adapting to contour of landscape but not bound to it.

An hour writing prayers for Sunday service. This morning the words flowed rhythmically.

Typed sermon outline. Always a boring twenty minutes.

Worked on Benevolence Committee, finding names to suggest to fill it out, needs firming up. Committees have a way of coming upon crises.

Office secretary leaving today. Presented her with the gold mesh handbag which Business Committee had bought her in appreciation.

At 1:30 to the hospitals. Another call on way home. Dropped in at church to see young people off for mid-winter conference. Am shown letter thanking Church School for ten CARE packages received in Germany. At 3:45 coffee. Knocked off.

SATURDAY

Day off.

Author's Comments:

The amount of time spent on personal devotions, study of the Bible, and sermon preparation are about normal. But the time given to pastoral calling is less than normal: usually two afternoons are partly

given to hospital calling, and calls at homes might number fifteen instead of about five. Normally too, more reading gets done; the fact that only one book was looked into, and this one of little weight, is an unhappy commentary on how easily parish administration eats into a minister's time.

AUTOCRACY

by CHARLES E. JEFFERSON

The following piece is Chapter 24 of The Best of Charles E. Jefferson, edited by Frederick Keller Stamm, and is used by permission of the copyright owners and publishers, Thomas Y. Crowell Co. The rest of the book is in similar vein and is well worth purchasing at your bookstore.

A WITTY NEW ENGLANDER has given the world a fascinating sketch of the Autocrat of the Breakfast Table, but no one has yet given us a full length portrait of the Autocrat of the Communion Table. The Communion Table is used in this connection as a symbol of clerical prerogative. No one can touch it but a minister. Not even lay officials can take the bread and wine until they have passed through clerical hands. There is here a distinguishing distinction which lifts the minister above his brethren; and all distinctions, however justifiable and necessary, have a tendency to feed the pope which comes into the world with every man.

The environment of a clergyman contains abundant nutriment for the nourishment of the papal proclivities of human nature. Not only is there a gulf between clergy and laity worn broad and deep in popular thought by the teaching of a thousand years, but a minister's work is of such a nature as constantly to give him the sense of importance and authority. Does he not speak for God? Is he not a successor of the apostles? Has not a sacred charge been entrusted to his keeping? The very dignity of his work gives him a lofty-mindedness which easily passes into pride and makes him exceedingly jealous of all outside interference.

Moreover, in his preaching, no one is allowed to contradict him. No matter what he says, the congregation sits dumb and acquiescing. Bitter protests may rise in the hearers' hearts, but they fall back dead, strangled in the silence. If laymen were allowed today the privileges they enjoyed in the time of Jesus, and could say to ministers, as they said to him, right in

the midst of the sermon, "You are crazy! What do you mean by this?" church decorum would be badly mangled, but the minister would be saved from a temptation which, like a beast, now crouches at his door. The practice of presenting to people instruction on a variety of subjects without fear of open contradiction is apt to beget in any man who is not constantly on his guard a temper which Shakespeare takes off in the lines:

"I am Sir Oracle,
And when I ope my lips, let no dog bark!"

It is this immunity from contradiction on the Lord's day which renders many a minister so difficult to live with through the week. He cannot suffer opposition at any point in the entire circle of church administration. To differ from him is spiritual treason, to oppose him in any of his movements is to be a son of Belial.

IT IS THIS STRIPE of man who wants to run a church. He is sure to meet a layman who wants to run it too. And then—! But a church cannot be run by anybody except to its destruction. A church is an organism, and like all organisms, it refuses to be run. It will grow if carefully nourished and guided, but to run it is to wreck it. It is as delicate as a lily and as dependent on the law of freedom. The earth does not run the lily. It holds the lily tenderly by its roots and then gives it largest liberty to unfold in obedience to that mystic genius with which the lily is endowed. A church must receive nourishment from the preacher, but it is not for him to determine the shape of each petal or the precise length of its stem. Or to

change the figure, a church is a family, and a family cannot be run. Some men try to do it, and the result is a tragedy which shows itself in the face of the wife and the disposition of the children. One can run a hotel but not a home. That home is happiest in which there is least visible constraint and most spontaneity and affection. A machine may be run, but not a household; a business enterprise, but not a church.

Some men now in the ministry were evidently intended for engineers or managers of railroads and trusts. They cannot free themselves from the conviction that the church is a machine which they are to run along a track of their own devising, to the destruction of every obstreperous layman who gets in their way. A church is a family, and wise is the minister who is content to let it grow. It is for him to create the atmosphere in which the lovely things of the spirit shall come to their best estate. From him must come much of the energy by which the church fulfills the law of its being, but he will often do most when to onlookers he seems to be doing least. Happy is the man who has the faculty of so inspiring his church with the spirit of freedom and service that while he himself stands in the background, the church apparently moves of itself into enlarging circles of spiritual culture and achievement.

It is a fatal blunder for a minister to make the Decalogue and his own wishes equally binding on the consciences of his people. A preacher ought to prize with all diligence the men who differ from him and make use of their gifts up to the level of his opportunity. Every church ought to have in it men of all types of disposition and temper and opinion and culture and

politics and theology. No one type ought to be suppressed in the interest of a deadening uniformity or for the purpose of securing universal harmony with the preacher. It is the business of a minister to make his church roomy. He must be the friend of the radical and of the conservative, of the orthodox and the heretic, of the zealous and the phlegmatic, of the sane and the crotchety, of the popular and the friendless, of the man who is with him and the man also who is against him, making himself all things to all men that he may do them good. For him to drive out the men who do not agree with his theology or politics, or refuse to fall in with his favorite enterprises, is to rob the church of its virility and originality and cripple it hopelessly in the work it aims to do.

A minister must learn to labor and submit. Cromwell's dictum is worth remembering, "In yielding there is wisdom." Even a good man is not infallible, and the stars will not fall from heaven though the preacher fails to get his way. The things which a church ought to have will come to us, not by pushing, but by waiting. Horace Bushnell late in life said that could he live his life over again, he would never push. The fable of the sun and wind making a wager as to their ability to compel a traveler to remove his cloak is not without significance for the man who would deal successfully with men. The minister who, in order to induce his people to throw off habits or notions which he does not like, converts himself into a cold northeaster, filling Sunday mornings with his icy blasts, will not succeed in the thing which he aims at and may possibly blow himself out of the pulpit.

THE PEOPLE'S PART IN PREACHING

by REUEL L. HOWE*

Preaching is an event in which both people and preacher have a part.

RECENTLY I HAVE begun to realize how much more we could do to help our people participate in the Church's preaching. They do not characteristically think of themselves as participants in the sermons. This raises the question as to the image people have of the Church's preaching. There is evidence from ministers that they approach preaching as if it were a performance by them for which the congregation was the audience. Laymen's language indicates their part of the same image: They come, they say, "to get something." "It's up to the preacher to produce." "I always wait for the sermon; I wonder what our preacher has prepared for us this time."

No wonder so many ministers are anxious about preaching! Their own and laymen's concept puts the whole burden on them! No wonder preaching is not more effective, since many people bring so little to it. A parishioner who was always critical of the sermon remarked, as usual, one Sunday morning, "I certainly didn't get much out of that sermon to take home." To which a fellow parishioner replied, "Well, you didn't bring anything to take it home in."

And that is just the point. The Church's preaching is not one-way communication from the preacher to the congregation, but a two-way, dialogical relationship. Worship, of which preaching is a part, is a meeting of the people with God. And preaching should provide a meeting between the meanings people bring out of their living and the meanings of the Gospel as presented in the sermon. Preaching, therefore, is an event in which both people and preacher have

a part. But the congregation will not know or understand this without instruction, which brings me to my suggestions:

1. *Use the sermon time some Sunday to explain to the congregation its part in the Church's preaching.* As a teacher I have found that my students were helped to learn, if I took the time occasionally to explain the purpose and method of the course. The congregation needs the same help. Testing seems to reveal that few laymen have ever been instructed in the nature of preaching and their parts in it.
2. *Preparation.* They expect you to come prepared with a sermon. They, too, should come prepared. Explain to them that the results of your preparation depend upon their preparation to hear and receive your sermon. Do they realize, for instance, that their past week's experiences at home, work, and elsewhere provide the meanings that they bring to Church out of which they hear what you say? Of course, the preacher has to help his people identify their meanings, and help them raise their questions and use their insights. This is a part of the work of preaching, but your people can learn to live as part of the dialogue with the truth of God as it is being proclaimed by the preaching and teaching of the Church. Experiments along these lines demonstrate that people do come to Church with a greater sense of expectancy, with a questioning ear, and a correlating mind. But we need to talk with them about this and work out together ways and means whereby the Church's preaching, through your preparation and theirs, may be more effective.

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3. *Delivery.* Most laymen like sermons to be delivered with skill and grace. But do they realize how much they can help the preacher do this by their manner and actions during the sermons? Any sensitive preacher knows that a congregation's attitude and response has a lot to do with the power of his preaching. But does the congregation know this; and, if they know it, do they realize that the knowledge implies a responsibility—the responsibility of communicating with the preacher while he is communicating with them? If they do not, it is a part of his responsibility to help them to know, accept and practice their part in the preaching.

Tell them honestly that you need their help. Remind them that their faces are the expressive instruments of their minds and spirits, and that therefore they should reveal by facial expression and other evidences of attentiveness their interest and disinterest, their questions about and affirmation of, their confusions about or understandings of, what the preacher is saying. In some churches it is the custom to shout "Amen" when the preacher is being heard affirmatively. Once, when I was a student preacher, a listener shouted, "No, Lord, no!" thus indicating his disapproval. Many congregations would find this practice offensive, but the fact remains that congregations need to respond during a sermon for the sake of the preaching, and must therefore find and use ways of making that response a part of the dialogue that preaching is. Also, it is a part of the responsibility of a congregation that is in dialogue with the Gospel to find other and verbal ways of letting the preacher know, between sermons, what the sermon meant to them. They should do this for the sake of his preaching; it is their part as members of the Church in the preaching of the Church. Of course the

preacher can help them make this kind of contribution by asking small groups of laymen to discuss the sermon in order that he may have a deliberate response to his presentation. (This is best done by tape-recording the discussion rather than by trying to discuss the sermon in the preacher's presence.)

4. *The conclusion.* If a sermon is more than a mere discourse, and, instead, is a means by which the meanings of God and man meet, then it is not complete until it is translated into action. The preacher's part should be to present the truth in ways that incite to action. The spiritual masters say that a meditation on the truth of God must end with a resolution so specific and possible that it can be carried out before the sun sets.

Sermons need this same concept. The practice of such an aim would change many sermons and bring them down out of the theological stratosphere. But the responsibility for relevance and application belongs to the whole church and not alone to the preacher. His people share the responsibility. They must hear and translate hearing into doing. No one can say a sermon is no good unless he has tested it and found out. The sermon, therefore, is not finished when the preacher descends from his pulpit. We might say that the Church thus far has only half preached it; the rest of the preaching is now about to begin in its application in the life of the people. The test and the application of the sermon are in the lived life in the home and office, and wherever the listeners to the sermon go.

THUS, WE MAY SAY, for the sake of vividness, that the life of a sermon, far from being limited to the few minutes required for its delivery, should be at least two weeks. Both people and preacher

would begin the preparation for a sermon on Monday when they begin their week's duties; assemble on Sunday for the delivery of the sermon in which both would share; and the sermon would continue to be preached in the lives of the preacher and people until the following Saturday, at least. Of course, its influence should continue indefinitely; the two-week period referred to is the time of concentration on any given sermon.

This makes a sermon a living event instead of an oratorical performance, an event which becomes a part of the action of God in the world. It is an event in which clergy and laity have a mutual and complementary responsibility. Furthermore, the process of this concept of

preaching shares in the nature of Christian relationship, which is to be understood as relationship in which each person calls forth the power of being of another. The minister, as preacher, calls forth the parishioner as a questioning, affirming Christian person; and the parishioner calls forth the minister as a person who is the instrument of the truth of God for others.

To the clergymen who may read this, I suggest: Explain to your people their necessary part in the preaching of the Church; and to the laymen who read this, I say: Here is the clue to your own unique ministry both in and out of the assembled Church.

LAMENT OF A PSYCHOANALYST'S WIFE

I never get mad—I get hostile;
 I never feel sad—I'm depressed.
 If I sew or I knit
 And enjoy it a bit,
 I'm not handy—I'm merely obsessed.

I never regret—I feel guilty;
 And if I should vacuum the hall
 Wash the woodwork and such
 And not mind it too much,
 Am I tidy?—Compulsive, is all.

If I can't choose a hat, I have conflicts
 With ambivalent feelings to net.
 I never get worried
 Or nervous or hurried—
 Anxiety—that's what I get.

If I'm happy I must be euphoric;
 If I go to the Stork Club or Ritz
 And have a good time
 Making puns or a rhyme
 I'm a manic—or maybe a schiz.

If I think that the doorman was nasty
 I'm a paranoid, obviously,
 And if I take a drink
 Without stopping to think
 Alcoholics Anonymous, that's me.

If I tell you you're right, I'm submissive
 Repressing aggressiveness, too,
 When I disagree
 I'm defensive, you see,
 And projecting my symptoms on you.

I love you, but that's just transference
 With Oedipus rearing its head.
 My breathing asthmatic
 Is psychosomatic,
 A fear of exclaiming, "Drop dead!"

I'm not lonely,—I'm simply dependent.
 My dog has no fleas—just a tick.
 If it seems I'm a cad
 Never mind—just be glad
 That I'm not a stinker—I'm sick.

—Anonymous

THE MINISTER AND WORSHIP

HOME DEDICATION SERVICE WITH COMMUNION

by HAROLD R. FRAY, JR.*

Statement of Purpose:

In the book of Genesis we read, "God created man . . . male and female. He created them . . . Therefore a man leaves his father and mother and cleaves to his wife, and they become one flesh."

Throughout the Bible, the relationship of God to His creation is compared to the marriage of a man and a woman. Especially we think of the relationship of Christ to His Church, when we think of God's intention for a husband and wife. Christ sacrificed His life for those whom He loved, and it is equally true that love and loyalty alone are the foundations upon which a real home is built.

We are gathered in this home by our common realization that the only real life we have is the life which God gives to us. Therefore, we are here to consecrate this family to their common task of Christian marriage under God, and to dedicate this home as a place where God's purposes are to be worked out day by day.

Scripture Reading

1 Corinthians 13

Litany of Dedication

Minister: The mystery of life is the creation of the world by God the Father, and His eternal love for those whom He has created.

Family: We acknowledge that we are children of the one and only God, and for His love which abides with us, we are thankful.

Minister: By the wisdom and intention of the Heavenly Father, the human race has been separated into families, that every man, woman and child should have those whom they can love, and who love them.

Family: We rejoice in God's purpose for our lives, which has set us apart as a family.

Minister: Each marriage is the fulfillment of God's plan and purpose for a man and a woman, and its relationships are sacred in His eyes, since it is in Him we live and move and have our being.

Family: We confess God's sovereignty over our lives and all our family relationships, and declare our purpose to live in obedience to His will.

Minister: The home is the center of family life. It is the matrix in which a husband and wife join their common aspirations, desires and hopes, and a place of comfort and support for those who truly love one another.

*Pastor, Plymouth Church, Utica, New York.

- Family:** We join in common recognition that the home in which we live is a "sacred place," wherein we may bring to fruition God's purposes for our lives, as we share in love one with another.
- Minister:** Our homes are the places into which our children are born, and from which they receive the influence that will shape and mold their lives.
- Family:** If it be that children are born into this household, we dedicate ourselves to a holy fidelity to do all in our power to witness to the sovereignty of God over this home and all who live here.
- Minister:** Our trust in God, which is the cornerstone of our religious faith, has consequences for every facet of our lives, and it is God's intention that our faith in Him should be exercised in the common venture of marriage, and in the daily events of home and family life.
- Family:** God is the Creator of the world and all it contains. We declare our intention to be obedient to His ways in all the daily events of the life we share together.
- Minister:** In acknowledgment of God's sovereignty over life, and in response to your testimony of faith and intention of holy obedience to God's will, I dedicate this home in the name of the Father, Son, and Holy Spirit, that it may be a haven of blessing and a place of peace for all who dwell here.

Prayer of Consecration

Heavenly Father, who hast created us in love, and earnestly desires for thy children the abundant life revealed in Jesus Christ; grant that thy holy intention for this family may be increasingly realized in their life together.

Daily we pray that thy kingdom will come and thy will be done. Let thy answer to this prayer be the outpouring of thy Spirit upon this household, that in the common events of their shared relationships, thy purposes may be realized through them.

Endow this family with the Spirit which is in Jesus Christ, that compassion, forgiveness, and love may be the common elements that bind their lives together. And as they go forth from this home to tasks in the world, may they be strengthened and sustained by the love which they share one with another, which has its source in Thee.

We praise thee, O God, for this family which has dedicated its life to thee. We rejoice in those who live by faith, and have Christ as Lord and Master. May their example be to all an inspiration to accept thy holy will.

We ask it in the name of Christ, who has shown us that there is no greater love than to give one's life for the sake of another. Amen.

Service of Communion

Use bread baked in the kitchen of the home, and serve unbroken on a plate used at the family meal. Use grape juice served in a glass at the family table.

EARLY SERVICE IN A SMALL CHURCH

by ROBERT L. YOUNG*

It is satisfying because it is complete although brief.

ONE OF THE RESULTS of a special evaluation committee elected by the First Church of Christ in Cornwall a year and a half ago was the establishment, last July, of an Early Service at 8:30 every Sunday. For a Church of 180 members and 26 associate members, with a large proportion of the membership non-resident, you may ask, why? Surely a Meetinghouse that will seat 150-200 (and another 75 in the gallery) in a small town with 3 other Protestant Churches has room enough for all the people who want to attend Divine Worship at 11:00.

Some of the membership felt just that. But others felt that there should be "a service other than the 11 o'clock service on Sunday, to continue regularly whether it is attended or not. It is the belief of the Committee that another service, possibly in the middle of the week, matin or vesper, has not been given a fair trial and that its success should not be measured entirely by its attendance but to some degree by its fact." The whole report was made to the Standing Committee (thoroughly representative) which approved this part among others, and referred to the Diaconate decisions as to time, day, and character of the service. The Diaconate decided it should be a short service, without music, at 8:30 each Sunday, in the Meetinghouse, to be omitted only during Lent when the mid-week union services would take its place. Consequently, the minister prepared a brief service, with a mimeographed order that is used every Sunday, varying from week to week in only four parts: the Psalm, the Scripture, the Sermon, and the Hymn.

DOES IT WORK in terms of attendance? From July to late November, there was

not one Sunday when no one came. Often 8-12 attended, sometimes 2 or 3, at times only one person. Once in the winter, there were three Sundays in a row when only one or two persons attended, but each Sunday it was a different person. How do you conduct a service for one person? You just do it. Nor, surprisingly, does it seem awkward. These are not strangers nor transients that come, but the people of the Church, who know and love the Church and the Church's Christ. It is not awkward to worship with them.

Several members have kindly allowed their comments to be quoted: "Whether it is worthwhile for the minister when so few attend is a question, but for those few it is very worthwhile and means a very great deal." "It is a quiet, thoughtful, and helpful service, especially when the mind is clearer in the early morning. I enjoy it very much, and sometimes get more out of it than the 11:00 service." "It is a good thing to have because people are often in the position of finding it hard, or impossible, to get to the regular service and they do not want to miss Church entirely." "The service appeals because it is quiet, with no distractions. It is satisfying because it is complete, even though brief."

Speaking now for myself, I am convinced that it is worth while any place where a desire for such a service comes from the people. And in terms of my own devotional life, I found I missed it when it was omitted during Lent. Perhaps there is more reason for such a service during Lent than at other times. A quiet, low-keyed service has a definite place in the corporate worship of the Church.

The order of service is as follows:

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EARLY SERVICE

(Let the people, on entering God's house, sit in quietness reverently, asking God's blessing on themselves and all others who have come to his house to worship.)

HUMBLE APPROACH

INVITATION TO WORSHIP

SILENCE FOR A SPACE

PRAYER TOGETHER: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Jesus Christ our Lord. Amen.

THE LORD'S PRAYER

PRAISE

Lift up your hearts.

WE LIFT THEM UP UNTO THE LORD.

O Lord, open thou our lips,

AND OUR MOUTH SHALL SHOW FORTH THY PRAISE.

Praise ye the Lord.

THE LORD'S NAME BE PRAISED

A PSALM OF PRAISE OR SUPPLICATION

THE GLORIA PATRI: Glory be to the Father and to the Son and to the Holy Spirit: As it was in the beginning, is now, and ever shall be, world without end. Amen. Amen.

CONFESSION, PETITION, INTERCESSION AND THANKSGIVING

INVITATION

CONFESSION TOGETHER: Most holy and merciful Father, we acknowledge and confess in thy presence our sinful nature, prone to evil and slothful in good, and all our shortcomings and offenses against thee. Thou alone knowest how often we have sinned, in wandering from thy ways, in wasting thy gifts, in forgetting thy love. Have mercy upon us, O Lord, who are ashamed and sorry for all wherein we have displeased thee. Teach us to hate our errors; cleanse us from our secret faults; and forgive our sins, for the sake of thy dear Son our Savior. And, O most holy and loving Father, send thy purifying grace into our hearts, we beseech thee, that we may henceforth live in thy light and walk in thy ways, according to the commandments of Jesus Christ our Lord. Amen.

ASSURANCE OF GOD'S LOVE

PRIVATE PETITIONS

PRIVATE INTERCESSIONS

PRIVATE THANKSGIVING

THE WORD

READING FROM THE SCRIPTURE

EXPLANATION OF THE READING

A HYMN (Read or sung together)

THE BENEDICTION

TWO PAGES FROM THE ECCLESIASTICAL BIRD BOOK

Ecclesiasticus criticus. This is a rather common species of bird that inhabits most parishes. It is a close cousin of the Ruffled Grouse because it is easily ruffled and makes grouching noises when disturbed. It rarely joins in the activity of the flock, but hops around on the edges and utters critical cries that sound something like, "Why-did-they-do-that?" or "They-should-do-something-about-it!" Sometimes it leaves the flock altogether, but sooner or later it turns up to utter its odd cries. Often it builds a well-feathered nest, and the other birds tend to respect it.



Gregarious conferencius. This bird is attractive upon first sight. It likes to travel. It flits from flock to flock, and its favorite haunt is the large bird conferences held throughout the country. It will often neglect its own nest and young to attend committee meetings, where it may chirp loudly about what it thinks, or thinks others should do. It becomes enthusiastic about group action, but never does anything because it is too busy going to another gathering.



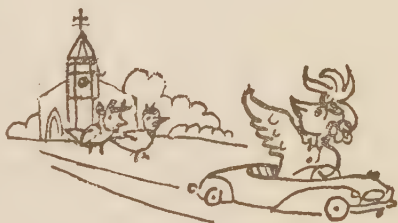
Pegasus fidelius. This animal is not exactly a bird, but a relative of the horse family. It is distinguished by its rounded and worn back, deformed by its willingness to carry heavy burdens over the years. The female of the species predominates in most parishes. It hardly ever utters a cry, but it is always found where the greatest amount of work needs to be done, and carries more than its share of the burden. Great care must be taken of this useful creature, for its back can be broken by willingness. Cases have been known where one slight straw has broken the back of the willing *Pegasus fidelius*. Once this happens, it never again assumes burdens but lives in quiet solitariness and moans, "I've-done-my-share."



backward-looking dodo. Though this bird is an odd creature, it is not a rare one. It is prevalent in parishes over 25 years old. Its head is turned backward most of the time—it wants to see where it has been. It is disturbed by changes. When other birds start to build nests, it gives great cries of alarm that sound like, "Things-are-not-what-they-used-to-be." It lays no eggs, because that would change its life and cause it to look to the future. Some normal birds change into *backward-looking dodos* when they reach a certain age. When there are too many of them, they can stop the growth of the whole flock.



Prophet. This bird has multiplied rapidly in the last generation. It lives mostly in the suburbs, and its principal activity seems to be dropping and picking up its young. As a result it seems to have developed an uncanny sense of timing. It can drop its young at a church and return an hour later to pick them up, with almost split-second accuracy—and consume several cups of coffee in the meantime.



loyalus laborus. This bird provides basic structure in an otherwise flighty flock. It has no distinguishing call or markings, and is often mistaken for the common sparrow because of its humility and modesty. While the rest of the flock flits here and there and leaves for warmer climates, the *loyalus laborus* stays put and pecks away at whatever needs to be done. If attention is called to its work, it makes a chirping noise and quickly hides itself amongst other birds. Some ecclesiastical ornithologists claim to have seen, on occasions, a golden nimbus about its head.



THE QUARTERLY FORUM

THE MINISTER'S INTEGRITY

by JOHN R. SCOTFORD*

In theory the business of the men of God is to bring the world into conformity with the will of God. This is obviously a large order.

SINCERITY IS THE MINISTER'S most priceless asset. Unless he is free to say what he means and to mean what he says he is of all men the most miserable. Yet the pastor of a church is exposed to a variety of pressures, some of which are contradictory to others. This arises from the three relationships which govern his life: with God, with his fellow men, and with himself.

God is the simplest factor in the minister's life. A religious experience has inspired him to enlist in the service of the church. Today few men would describe this in the dramatic terms of a divine call. Most ministers have a hard time analyzing the forces which led them to seek ordination, and yet they feel that a divine providence has directed their lives. Their sense of purpose may falter, and at times they may wonder why they were born, but few ministers permanently escape from the conviction that they have a divine mission. This is strengthened as they enjoy comradeship with others who are travelling the same road. A minister does not stand alone: about him are fellow laborers; behind him is the noble host who have brought the Christian faith to the present hour; above him is God. It is from this "cloud of witnesses" that the minister draws courage for his task.

Complications develop when the minister endeavors to relate what he takes to be his mission in life to the people about him. His ideas are not their ideas, nor his purpose their purpose. This is inevitable. Without this divergence in out-

look there would be no point to having ministers, for there would be nothing for them to do.

In theory at least the business of the man of God is to bring the world into conformity with the will of God. This is obviously a large order. Just how far the individual minister will try to go with it will depend upon his sophistication.

During certain moments in history the clergy have persuaded men to live under what they took to be the Law of God. In sundry times and places the Roman Catholic Church has set the rules for human conduct. John Calvin governed Geneva. Jonathan Edwards held sway for some years in Northampton. Brigham Young regulated the conduct of the Latter Day Saints with considerable success. During the first two decades of this century Wilbur Glenn Voliva claimed that he had in Zion, Illinois, a community where it was "easy to do good, hard to do evil." None of these theocratic regimes have long endured, nor have they left particularly happy memories. Yet it is an arguable question whether mankind has been worse off when dominated by the Church than when the war-makers or profit-seekers have been in control of the state. What would happen if the school teachers were permitted to have their way with us is a fascinating question. Experience shows that we do best when there is a balance of power in which capital, labor, the Church, the army, and the politicians check each other.

Most ministers know enough history and have been sufficiently chastened by experience to be deterred from undertaking

*Former editor of *ADVANCE*.

the immediate transformation of the world into the Kingdom of God. Yet that their ultimate purpose in life and they not abandon it entirely and still be true to themselves. By the terms of his calling the minister is committed to the ending of old evils, the proclamation of new truths, the establishment of better standards of both personal and social conduct.

Conflict arises as soon as the purposes of the minister come into practical contact with the life about him. Not only must he persuade the layman to change his ideas and way of life, he must also induce him to support the institution and the man who is promoting this transformation.

In theory the layman agrees with most of what the preacher has to say. The pews often excel the pulpit in the proclamation of platitudes. So long as the minister sticks to what is popularly conceived to be "religion" and keeps the teachings of the Bible pretty much within the covers of the sacred book, they can get on splendidly. But few laymen are eager to change. Those who support our churches are pretty generally content with themselves as they are.

What most people want of the minister is not disturbance but comfort. They look to him for hope in the face of death, for encouragement when they embark on a voyage, for jubilation when a new soul is born. After the trials of the week they find joy basking in the radiance of his personality on Sunday morning. They welcome him to their homes as a cheerful friend. They like to think of him as an ornament to the community. They are successful people and they enjoy associating with successful institutions. They want their church to prosper, and they expect the minister to see that this happens.

Fortunately this is not the whole story. Once we get beneath the glossy externals of the people about us are lonely and hungry for emotional satisfactions at their best; at their worst they are frustrated, forlorn,

defeated. They need much which they do not have and much which the minister can bring to them. If this were not so, his lot would be an impossible one.

The practical problem confronting the minister is how to reconcile his mission as he sees it with the expectations of the congregation which he serves. How can he play the variety of roles for which he is cast and still maintain his own integrity?

His preaching poses this problem dramatically. What he says and what the people hear may be quite different. Many ears are heavy when he presents new truth but come alive when he offers them a hook on which they can hang an old prejudice. The same sermon may encourage the liberalism of the college student and buttress the Republicanism of the banker. Should the preacher strive for clarity—and trouble? Or should he deliberately endeavor to say something which everyone can approve—at least that part which suits them? Is this being all things to all men, or is it ducking the battle?

The same question presents itself in other forms. Some of the congregation want him to be a man of God given to prayer and meditation, spreading an aura of sanctity wherever he goes. Others will get him a free membership in the country club, remember him with golf clubs at Christmas, and hint that good pastoral work can sometimes be done in a cocktail lounge. Others will encourage him to develop a good line of stories for the delectation of the luncheon club and as a means of promoting personal popularity. Many churches want the qualities of a chameleon in their minister, and would be delighted if he could negotiate a Scotch plaid.

A perfect extrovert could manage these pressures with aplomb—and some do. But most ministers are at least partial introverts. They have to live with themselves. Even though they keep desperately busy running their churches there come

moments when they must stop and think, and face their consciences. The crucial question is: Am I playing a part, or am I being true to the mission to which I dedicated my life? The difficulty is that few ministers can accept either horn of this dilemma.

PRACTICALLY THERE ARE two ways in which a minister can rationalize his adjustment to church life.

He can accept the role of priest. This means that he performs the rites and does the things which people expect him to do as a representative of God rather than as a person. He consciously plays a part. He maintains his integrity by distinguishing his official self and his real self. When he reads the ritual his voice is that of the Church and not of a particular man. Pushing this thought a bit further, he becomes the channel through which divine grace is mediated to man. He is God's instrumentality rather than a human personality. This is a defensible position which has enabled hosts of sincere souls to lead useful lives in the service of the Church. And at times all ministers fall back on it.

A minister may also think of himself

primarily as a prophet. He is called of God to proclaim truth to his people. His primary responsibility is to God rather than man. He is a voice crying in the wilderness, a blazer of new trails. His intelligence and his personality are used to the utmost. He does not expect to be popular. His business is to be heard.

This conception of the ministry is much more flattering than that of the priest. It makes spectacular demands of the individual. It may lead to a hard life. Prophets and martyrs are often grouped together. John the Baptist out in the wilderness is the common stereotype. On the other hand, John Haynes Holmes has achieved a hoary old age prophesying amidst the fleshpots of Manhattan Island.

The image which most ministers cherish of themselves is somewhere between these extremes. There have been priests with a prophetic streak—such as Bishop Pike—and prophets who could function as priest—such as Washington Gladden. But the balance is an uneasy one. It is no wonder that weak men sometimes give down under the strain. Those who manage to be true to themselves and at the same time meet the demands of their people are deserving of all honor.

THE LAYMAN AND HIS PASTOR

A Guide to Parish Manners*

This guide is intended to set forth recommended procedures to govern the relationship between a pastor and his people. A number of lay and ministerial groups have offered criticism and their suggestions have been incorporated. QUARTERLY readers are invited to comment.

Guiding Principle

Christian love ought to govern all relationships between pastor and people, also between the pastor and his predecessors and successors.

Administrative Relationships

There should be a written understanding between the pastor and the church governing salary, allowances, annuity and, duties and vacation time. The church should regularly review the terms of the understanding.

The pastor is in charge of religious services within the parish and those involving his parishioners in adjacent areas, weddings, baptisms, funerals, etc.

The administrative position of an *interim pastor* depends upon the agreement with the church. Normally he is the administrative head during the time of his interim relationship. However, the Lay Committee, which has the responsibility of working with him, has the burden of acquainting him with local customs and traditions, and their advice should carry heavy weight. If the interim pastor is engaged on a part-time basis, the Lay Committee will need to make some of the decisions.

While members of the *professional staff* have a certain degree of autonomy in their respective fields, the pastor is at least the chairman of the corporate head of the church's administration. Members of the church staff are expected to be loyal to each other.¹ The relation of the various staff members to the Pastor and to church committees ought to be clearly defined and respected.

It is the pastor's responsibility to see that the professional rights of the other members of the staff are respected, i.e. Associate Minister, Director of Religious Education, Choir Directors, and Organists.

Guest Ministers

At the time of weddings, baptisms, funerals, etc., it is proper for parishioners to desire the assistance of other ministers, such as former pastors, very close friends, or relatives, and in some circumstances the guest minister may have the crucial part of the service. Such requests ought always to be initiated through the present pastor. Care should be exercised not to make the use of another minister a reflection upon the pastor's professional ability.²

Pastor Emeritus

The pastor emeritus is a guest minister in his former parish and his services to the parish should be subject to the ethics of guest ministers, unless the church granting him the pastor emeritus status has given him defined rights and prerogatives.

Existing Codes

The laymen should know that there are codes of ministerial conduct which ministers ought to observe. Laymen are not expected to know the delicacies of this relationship, but they should feel free to make inquiry as to propriety of any activity.

The minister should be conversant with these codes and books elaborating them.

The pastor or deacons of a church should make known to the parish those occasions when it is proper to call the minister.

*Compiled by John Foster, John Heidt, and Allan McAllister at the request of the Boston Area Congregational Committee.

Special Services

Parishioners should consult with the pastor before making definite plans for weddings, funerals and baptisms. The content of the service is determined by the pastor.

They ought not to assume that because they are members of the parish the pastor will necessarily perform the wedding ceremony.³

Parish Problems

Laymen should not confer regarding parish problems with any former minister. The denomination provides offices to assist with these problems, or they may be referred to independent professional consultants. Usually the pastor should be notified that such consultations are being held.

It is unethical for a member of the church staff to receive complaints regarding the pastor or another staff member. Complaints regarding the pastor ought to be referred to the officers designated by the church for the purpose. Complaints regarding a staff member ought to be referred to the pastor or to the committee which is concerned with the work of that staff member.

Personal Problems

The parishioner should take the initiative in notifying the pastor (as he would a physician) when the pastor can help with personal problems or make a pastoral call on the sick.

New personal problems should be referred to the present pastor; however, long-standing problems may be continued with the former pastor, if the present pastor is notified that such consultations are being carried on.

The Pastor

The pastor is a human being.

His need for regular times for family activities or recreation should be respected.

His right to personal friends should be respected. Personal friendships are not a reflection upon any other member of the parish.

The pastor's wife is not a church employee. In special circumstances, her services may be contracted and remuneration given.

Her participation in church activities should not be expected to exceed that of the other active church women.

The parsonage is the pastor's private home. It should not be assumed that it is open for meetings or church school classes, except by special invitation of the pastor. In some circumstances a contractual relationship may govern this. Members of the proper church board should have supervision of the maintenance and care of the parsonage, exercising the same supervision as usually is given by landlords.

The pastor's vacation ordinarily ought not to be interrupted to perform weddings, conduct funerals, or for other crises. The church should arrange for another clergyman to perform such needed services during the pastor's vacation.

Some pastors may wish to be notified of such events and allowed to decide whether it is prudent to return. The pastor's vacation should be sufficiently long to allow him to relax completely from the tension of his responsibility, and to engage in unhurried and uninterrupted reading and planning for the future work of the church.

ees

No fee is given for the administration of the sacraments.

Honoraria are usually given for weddings and funerals.

For special services the minimum fee for the sexton, the soloist, and the organist should be established by the church and any honorarium given to the minister should be comparable.

Some churches have a stated fee for the use of the building.

The church should have a stated policy governing dues to church organizations and complimentary tickets to church functions for the pastor and his family.

letters

Dear Editor:

Egbert Jenkinson's letter, as I read it, elicited a series of chuckles and a resounding AMEN which I tried to suppress but couldn't. I hope that, if Brother Jenkinson is assigned to the same corner in the ether World that I am, I will be permitted to remain in that corner. I feel certain I would enjoy his company!

EVERETT S. LYON

E. Providence, R. I.

Mountain Tops

Dear Editor:

What should precede the mountain-top experiences for our youth whose tragic scarcity is justifiably bemoaned by Graham Hodges in your Winter 1959-60 issue? Foundation experiences that bear fruit! My eighth grade confirmands had a mountain-top experience just before Easter. Climaxed, I know, when they melted together before the altar for the individual laying on of hands and confirming prayers. Just a few minutes previously they had wholesome emotional experiences as they stood before the congregation and in turns around the class recited the comprehensive "We believe——" statements which they had prepared to-

1. Until a solution is found for any staff disagreement, any necessary action must be governed by the policies of the pastor as administrative head. The degree of disagreement which is tolerable depends upon the issue, the personalities and other factors. Laymen who know of the disagreement may encourage consultations with specialists when this may help. It is unethical for a layman to ask a staff member to act contrary to the known policies of other staff members, or to encourage them so to act.
2. Your pastor will generally recognize the investment of life and energy of his predecessors in the lives of his parishioners, and be understanding of requests for the services of his predecessors. Since the goals of the ministry are long range, and do not yield the immediate satisfactions of most professions, a minister may be unduly sensitive to anything which may be interpreted as a reflection upon his ability.
3. The ceremony serves as a civil function, but it is also pronouncement of the blessings of God upon the union of two lives. Properly, he cannot perform this ceremony unless he has some intimate knowledge of the suitability of the proposed union. The right to perform the civil function is permissive, not mandatory.

gether in the final sessions of their two year course. They were thrilled further as they noted the rapt attention of their elders, many of whom never had so consciously, definitely and comprehensively articulated their faith.

As each boy or girl in turn read a "We believe——," he or she was not merely reciting words, as is a danger with catechumens at confirmation. Their class-written statements were packed with meaning crystallized or distilled and summarized from two years of studies based upon *My Church*, augmented with needed additional materials. These statements articulated the fruits of foundation experiences undergone during the two years, plus some mountain-top experiences at decision time. They rooted in the young people's inner selves, spiritually and mentally.

It is my observation that large numbers of young people, and older—Congregationalists and others—are tragically unequipped with such adequate foundation experiences and their articulated fruits. Many people do not have an adequate home base in realized faith.

Even a two year confirmation course is still not enough. And far less sufficient are these six-session preparatory classes.

I believe in confirming boys and girls just prior to their eighth grade graduation experience in public school, because of how they are blossoming just then. But I also believe that there should be an additional follow up and expansion course as they blossom still more during ninth grade. Somehow more steps forward in spiritual and mental Christian growth should be taken appropriate to the year. Then more experiences and steps are needed, definitely and consciously as they mature more during the balance of high school. And somehow the progress should be recognized both by the confirmands and by the congregation. Just how, all of this, I do not know. But our high school graduates need to go forth conscious more definitely and articulately of a faith worthy of their years and adequate as a home base for the confusing and challenging years ahead.

I would welcome constructive criticism of this method, and suggestions for additional procedures with the high schoolers.

CHARLES D. EBERSOLE
Wakonda, South Dakota

The last word on parsonages

Dear Editor:

I have now read both articles and all the letters concerning the parsonage. I think one thing needs to be emphasized which hasn't been so far.

Most of the griping over parsonages would be eliminated if churches would follow the simple procedure of taking more pride in the homes they supply for their ministers.

I can speak from personal experience. In the 3½ years of my present pastorate the church has spent about \$600.00 on new paint and wall paper for the parsonage. You'd be amazed what this small amount of money has done to brighten up a very old house. By so doing the church has boosted the morale of the minister and his wife and much improved the appearance of their own property. It's a shame more churches don't do the same.

WILLIAM O. WAGNER
Walpole, N. H.

FATHERS AND BRETHREN:

Every once in a while a Personal Statement Form will come into the Personnel Records Office of the Department of the Ministry which reads something like this:

Question: What are the principal goals of your ministry?

Answer: I have one goal: the establishment of the Kingdom of God on earth.

Question: What are the accomplishments of your present pastorate which please you most?

Answer: We have repapered all the rooms in the parsonage and installed new foam rubber seat cushions in the pews of the meetinghouse.

The relationship of accomplishments to goals is often elusive. For instance, the army has more typewriters than it has machine guns, and more mimeograph machines than airplanes. Many a man in military service has wondered about the relationship between what he was made to do and the goal of winning a war. So it is that many a person, unless he is insensitive to the irony of the above set of questions and answers, has many misgivings about the relationship between his daily chores and the triumph of God's Hosts.

How can a pastor be sure his labors and goals are related to one another as they obviously should be? Many methods have been tried, both good and bad.

1. It is the fashion among some today to prune out of the church all the tools and activities which smell of "the world." With the enthusiasm and single mindedness of Carrie Nation they throw out the mimeographs and tape recorders as instruments of the devil, forbid any groups under church sponsorship which are not whole-heartedly "religious" in their purposes, and push all "organizational" responsibilities except the absolutely inevitable ones out of their lives. Churches with ministers like this are often changed, but it is not evident that the change is desirable. The negative approach always has the perils associated with exorcism. Cast out some demons and others come. Ministers like this are inclined to become chronic "movers."

2. A common response to this problem is to say, "My goals are too big to achieve, anyhow, but if I work every waking moment I will at least be doing my best." It is this approach to the problem of goals and achievements that usually destroys the destructible among us.

3. The more hopeful attack on the issue is to begin with oneself and then appeal to the church. There are myriads of men who get along fine in prison or the Army or the Roman Catholic priesthood where they are told what to do and need make few decisions for themselves, but who literally fly to bits spiritually when forced to live without the support of these external pressures. A minister who is to escape the fate of being driven by a demon must learn the hard skill of being his own boss. This involves a good square look at himself and his call to the ministry, and the making of a set of decisions which will be the rules of his life and the emphases of his witness. When this has been done, always leaving some flexibility around the edges, the pastor can discuss his office with the leaders of the church. To be sure, there are some church

boards who are impossible to deal with. But the great majority will hear with sympathy the minister's concept of his ministry, and will enter into a plan for the common ministry of the pastor and the church.

There is much talk today about the search for a national purpose. *Life* and *The New York Times* are making a fine contribution to this discussion in their series of articles by people of influence.

The Church should be eager to enter this discussion, but first it must rediscover its own purpose defined in precise and contemporary terms. The happiest people I know are ministers who have a strong, down-to-earth conviction about what the ministry is and who serve churches that have been led to see themselves as witnesses to a gospel that is both understandable and communicable. This issue of the *QUARTERLY* is dedicated to helping ministers and churches in their search for this happy state.

Fraternally yours,

NATHANAEL M. GUPTILL

